41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

That appealed to Esau, and he agreed to help her. He had a portion of the South Carolina laws typed up, those that pertained to registration and voting, and he passed them out to the people who rode his bus. To those who couldn't read or couldn't understand the language of the law, he patiently explained the requirements. When he was waiting for his passengers to assemble or when his bus arrived in town a few minutes early, he would discuss those laws with them.

The woman who asked Esau for help was Mrs. Alice Wine. She had a marvelous ability to memorize; she memorized the whole section of the constitution that they were studying. Soon she was ready to go and be registered.

While she was standing in line awaiting her turn, one of the women ahead of her, in reading a section of the constitution, mispronounced the word "miscegenation." Immediately Mrs. Wine pronounced it correctly. The registrar spoke out sharply, "No coaching, please!" When it came her time, Mrs. Wine "read" every word perfectly by reciting from memory. She was given her registration certificate, and she was one happy soul.

But Mrs. Wine wasn't satisfied. She really wanted to know how to read. She asked Esau if there was any kind of school where she could learn to read and write.

After I came back from going to Highlander the first time, I decided that I should get Esau to go. We went up there and found out that many people could talk to him and give him help.

Myles Horton had been into Charleston to try to get people to come up to Highlander. Now, through Esau, he had a way to reach people. One Christmas Myles went down there with his children and spent the whole Christmas season just walking around the island and talking. He stayed in Esau's house, and the people really enjoyed him. Myles had a way of speaking to people that made them become endeared to him.

Myles always told people about the injustices that were there, that they had not seen. He said, "Now, you know, any day I can go back with my own people and not have to endure these things, but you have to live with them always. I want you to see if you can get to the place where you can register and vote. You need to think about what you can do for these children that are coming along."

(113) Septima's words are from her autobiographical book *Ready from Within: Septima Clark and the Civil Rights Movement*, written with Cynthia Stokes Brown and published in 1986 by Wild Trees Press, Box 378, Navarro, Calif. 95463.

islands. In the absence of medical people, the islanders have historically maintained and relied on home remedies. Because home remedies were the only form of medicine available these practices have continued, particularly among the older population who have been more deeply rooted in its use.

To the outsider these practices and medical beliefs may seem absurd. The practices however have gained the attention of trained medical persons who are on the island cataloging these remedies.

At the extreme or the most proficient practioners of the home remedy art are called "Hand Workers." Perhaps the most widely known practitioner of this art was the late Dr. Buzzard of Beaufort County, South Carolina. People from all over the nation come to the islands in search of the Hand practitioners. They come for potions, cures, advice and to have old hands renewed.

A Christian people, these practitioners in no way uphold the sterotypical images commonly portrayed in the literature. These practitioners generally attribute their skills as holy gifts which through dedicated practice and study, their art has been refined to meet the needs of their patients.

Mentally these practitioners have stored extensive files of illness-cure remedies. These mental files are

759 usually a work accomplished over a seventy-year span.
753 Discarding dsyfunctional potions and retaining those which
757 work, these practitioners claim their greatest skill is that of memory. An oral people, who rely heavily on the remembered word, practitioners claim that they are simply extraordinarily adept in this process. This ability enables them to recall those remedies which were of proven effectiveness in similar cases.

759 It is difficult to accurately gage how effective this practice has been. Nevertheless one measure comes through examining the health habits of islanders. First the islander would try the family remedy for an illness, if this [759] does not work medical doctors are consulted, if the illness [178] persists then the hands practitioners are sought. The continued existence of these practices on the islands suggests that these latter practices are effective.

759 Hand Practitioners - What They Can Do

Practitioners are regarded as having the ability to perform effectively in the following areas:

1. Heal the physically sick.
2. Bring and change the luck element.
3. Change the habits or doings of wayward people.
4. Unite man and woman in pleasant relationships.
5. Protect the body from harm.